

An Alarme for London :

To awake and mourne for Sin, before God make her
weepe for Judgements.

Plainly shewing what Sins tend to the breach of every
one of Gods Commandments, whereby Gods peo-
ple may see what cause they have to mourne, both
for their own and other mens sins, considering what
miseries they have brought upon this Nation, but
especially because so gracious a God is thereby of-
fended.

A Subject very soafenable for these times, in a Dialogue
betweene *Archippus* a Minister, and *Philemon* a god-
ly Christian.

JOEL 21. 12.

*Blow ye the trumpets in Zion, and sound an Alarme in my holy moun-
taine: Let all the inhabitants of the Land tremble for the day of the
Lord commeth, and is nigh at hand; therefore also now, thus saith
the Lord, Turne ye even unto me with all your hearts, with fasting,
weeping and mourning.*

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In a Dialogue betweene *Archippus* a Minister, and *Philemon*
a godly Christian.

Arch.  H my deare friend *Philemon* , how do you these sad
times ?

Phil. Alas, Sir, my heart is troubled within me, I cannot be
still, for my soule hath heard the sound of the trum-
pet, and the Alarme to battell, destruction upon de-
struction is cryed; for the whole land is wasted, and
feare is on every side; and yet me thinks I cannot weep and mourne as
were meet for me to do at such a time as this.

Arch. Indeed this day is great, none hath been like it, it is even the time of
Jacobs troubles *Jer.* 30. 7. and therefore I wish we could all do as the Apostle
James Adviseeth us, that is, *Turne our laughter into mourning, and our Joy into*
heaviness, Jam. 4. 9.

Phil. That is the point indeed but alas what shall I doe to bring my heart
into such a mourning frame.

Arch. Surely it is not in your owne power to bring your heart in to such a
frame, and therefore you must go unto God in the name of *Jesus Christ*, and
begg it of him who onely hath power to doe it, and Graciously promised to
doe it, saying, *A new heart Will I give you, and a new spirit Will I put into you,*
And I will take away the stonie heart out of your body, and I will give you an heart
of flesh, Eze. 36. 26. And I will power upon you the spirit of grace and supplication,
and you shall mourne, &c. Zech 12. 10.

Phil. And must I use noe other meanes besides prayer?

Arch. Yea, for God worketh by meanes, and therefore you are to use the
best meanes you can, and Pray unto God for a blessing, upon the meanes,
without whom all meanes will be uneffectuall.

Phil. And what doe you Conceive is the best meanes to get such a heart?

Arch. The best meanes that I know, is to get a true sight of your sins, for
there

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there is no true cause of mourning for any thing else but sin; and indeed that mourning which God requires is a mourning for sin, because it is sin, a breach of his Commandements, and an offence to his Majestie; and sin must be seen before it can be sorrowed for; we see in nature, the same eye that sees weepes, to shew that weeping depends upon seeing, he that sees well, weepes well, he that sees his sins thorowly, will bewaile them heartily.

Phil. But is it utterly unlawfull to mourne for any thing else besides sin?

Arch. No, it is not simply evill to mourne for those losses and afflictions which do befall either our selves or others, for it is a sin to be without naturall affections; but yet you must know, that true godly sorrow makes a man grieve more for the offence of God by the sin, then for the offence of the flesh by the punishment: godly sorrow makes a man lament after the Lord, (as it is noted in those Israelues, *1 Sam. 7. 1.*) not after his own ease and freedom from the punishment.

Phil. But what course should I take to get a true sight of my sins?

Arch. To get a true sight of sin, there is required a narrow search after it, *Lam. 3. 39, 40. Man suffers for his sin,* saith the Prophet: But how shall we know for what sins? The next words shew, *Let us search and try our ways.*

Phil. I pray you give me some direction about this search.

Arch. In this search of sin, you must first labour to finde out originall sin, and in it you are to consider your guiltinesse of the first sin of *Adam* in eating the forbidden fruit; for in *Adam*, as the root of all mankind, we all sinned, so that if we had no inherent sin of our own, this imputed sin of his were enough to damne us. Secondly, you must consider that which necessarily follows upon the former, and that is the generall corruption and depravation of your whole nature, consisting in these two things: First, the whole man is in evill, every part and power of your soule and body is infected with this leprosie. Secondly, whole evill is in man, that is to say, the seeds of (and so a signesse to) all sins, even the most odious sins: This, I say, you must consider concerning originall sin.

Phil. And what must I do concerning actuall sin?

Arch. For actuall sins, you must search out what you can, touching the number of them, by examining your selfe by the Law, according to every Commandment.

Phil. I pray Sir helpe me herein, and first tell me what sins tend to the breach of the first Commandment?

Arch. The first Commandment requires the inward worship of the soule, understanding, memory, will, heart and affections, and therefore these sins

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following tend to the breach of it: 1. Ignorance and forgetfulnesse of God, too little love of God, manifested by your unwillingnesse to good duties, and too little delight in them when you are performing of them, also loving your selfe, your friends, your profit, your pleasure and your credit, either more then God, or equall with God. 2. Fearing the threats of a mortall man more then the threats contained in Gods Word, manifested by your apwesse to be obedient to mans commands more then to Gods; also fearing to displease a friend, who either hath been kinde to you, or you hope will be kinde to you, more then the Lord and his goodnesse, whence ariseth presumption to offend God. 3. Carnall confidence in wit, learning, wealth, strength or friends, thinking your self the better, or the safer, simply for them, whence ariseth pride and security; also distraying Gods power, mercy and promises. 4. Worldly sorrow, shame, discontentment and impatience, occasioned by any act of Gods providence, also want of godly sorrow, for our owne and others transgressions, and not mourning for the miseries of Gods people. Lastly, immoderate carnall mirth, and too little spirituall joy.

Phil. And what sins tend to the breach of the second Commandment?

Arch. The second Commandment requires outward worship of God, and therefore these sins tend to the breach of it: *viz.* Omitting of prayer, hearing the word, reading it, meditation in it, conference about it, receiving the Sacrament, or making of vows when occasion hath required.

Phil. And what sins tend to the breach of the third Commandment?

Arch. 1. Abasing Gods word by fraudefull speaking of it, framing jests out of it, or applying it to churmes. 2. Abusing the titles of God, by way of admiration, in saying in your common talke, O God, O Lord, or O Jesu, &c. 3. In swearing vainly by the creatures; by your troth, faith, or swearing by the true God falsely. 4. Praying without faith, feeling, reverence, fervencie, not waiting for an answer, asking evill things, aiming in your prayers at the relieving of your owne necessities, more then at the advancement of Gods glory. 5. In hearing, reading, meditating, conferring, singing of Psalmes, and receiving the Sacrament, without preparation, attention, ~~but~~ peace, delight and profit. 6. Lastly, light passing over Gods great work of Creation, Preservation, Redemption, as also of other his mercies and iudgements.

Phil. And what sins tend to the breach of the fourth Commandment?

Arch. 1. Neglect of preparation for the Lords Day before it come, and of fixing your heart for holy duties when it is come. 2. Profane absence from, or unfruitfull presence at Gods Ordinances. 3. Excessive eating
and

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and drinking, thereby making your selves unfit for holy duties. 4. Vaine and worldly thoughts and speeches. 5. A desire that the day were at an end. Lottly, a neglect of calling our selves and others to a reckoning after the end of the exercises.

Phil. And what sins tend to the breach of the fifth Commandment?

Arch. Children break this Commandment, either by disobedience, or murmuring at their parents corrections, or contemning them for any defect either in body or minde, or by unthankfulnesse in not relieving them if they be able, and their parents stand in need.

Parents break this Commandment: 1. By neglecting to instruct them in due time. 2. In not correcting them till it be too late, or doing it with bitterness, without compassion, instruction and prayer. 3. In giving them ill example. 4. In not bringing them up in some honest and lawfull calling. 5. In light behaviour before them, and too much familiarity with them, whereby they become vile in their eyes.

Servants break this Commandment: 1. By idlenesse in their callings. 2. By unchristianesse and unfaithfulnesse in dealing with their masters goods and affaires. 3. By disobedience to any of their masters lawfull commands. 4. By being eye-servants.

Masters break this Commandment: 1. By unadvised entertainment of fittull servants. 2. By omitting to use religious exercises with them, by omitting to admonish and correct them, or doing it in an ill manner, or in being more displeased with them for failing in their businesse, then when they are slack in Gods service. 3. In not recompensing their service in giving them a due reward. 4. In neglecting them in their sicknesse, or stopping part of their wages for that time.

Wives break this Commandment: 1. By failing in reverence, which appeareth in froward lookes, speeches and behaviour. 2. By disobedience in the smallest matters.

Husbands break this Commandment: 1. In not dwelling with his wife. 2. In not edifying her by instruction and example. 3. In denying her comfortable maintenance and employment.

Both of them break this commandment: 1. In want of love, manifested by discovering each others secrets and infirmities. 3. By being jealous and contentious.

Phil. And what sins tend to the breach of the sixth Commandment?

Arch. 1. Rash anger, envy, hatred, malice, brawling, reviling, threatening and provoking others, fighting, cruelty in punishing, oppression. 2. Mur-

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dering either our selves or others, or consenting thereunto. 3. Immoderate worldly sorrow, neglect of Physick in sicknesse, or any thing that tends either to the preservation or recovering of health.

Phil. And what sins tend to the breach of the seventh Commandment?

Arch. 1. Adultery, fornication, incest, rape, sodomie. 2. All wantonnesse, secret or open, alone or with others. 3. Nocturnall pollutions, lustfull dreames. 4. Unholy marriages, in regard of Religion, age, nearnesse of blood, or want of parents consent. 5. Abuse of the marriage bed, either by excesse or unseasonablenesse. 6. Nourishing the causes and occasions of wantonnesse, surfeiting, drunkennesse, idlenesse, lascivious apparell, lewd looks, songs or speeches.

Phil. And what sins tend to the breach of the eighth Commandment?

Arch. 1. Covetousnesse, and all desire of our neighbours goods. 2. Robbing of our selves by wastfulnesse, in diet, apparell, gaming, by idlenesse, or unadvised suretiship. 3. Robbing of others, by taking away the smallest thing. 4. Deceit in buying and selling. 5. Withholding either things committed unto us, or things found, or things lent, or otherwise due. 6. Not making of restitution. 7. Counselling or consenting to others in theft.

Phil. And what sins tend to the breach of the ninth Commandment?

Arch. 1. False-witness-bearing, in publike or private, or consent thereunto. 2. Raising, spreading abroad, or listening to false reports of tale-bearers. 3. Rash suspicion, hard judging, interpreting things in the worse sense. 4. Aggravating and discovering others infirmities, without care of their credit, others edification, or our owne good. 5. Flattery, lying, whether in jest, or to a good end, boasting. 6. Lastly, want of care of our own, and others good name, that God might have more glory.

Phil. And how is the last Commandment broken?

Arch. The tenth Commandment is broken, if you have in your heart but the least evill motion or thought of failing in any of the aforesaid duties, either to God or your neighbour, although you consent not to it, but do abhorre and reject it presently, or if you do any of the aforesaid duties with any spice of vaine-glory, or any other by-respect, and not in perfect zeal of Gods glory, and the good of your neighbour.

Phil. Well, I see now that a man may be free from grosse evils, and yet guilty of the breach of all Gods Commandments: O what a sinfull wretch am I! O what cause have I to weepe and mourne for my sins!

Arch. Certainly, every poore soule that truly beholds himselfe in the glasse of Gods Law, shall finde matter enough to cry out, even when grosse sins are

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are far off, O wretched man that I am, O how backward are we to good duties, and how feeble and lazie in the performance of them; as in hearing the word, what want of waking, attendance, reverence, and mixing the word with faith is there, in prayer what formality, commonnesse and distrust is there? O how corrupt and selfe-seeking are we in duties, forgetting both Gods honour, and the good of others, and all for want of love and self-deniall? O how hard a matter is it for us in worldly businesse, to go betwene loose carlesse, and extreme carking? O how apt are we either to be wilfully improvident, or buied in the earth? Who observes Gods administration towards him, and his in crosses and mercies? What want do we finde in quietnesse of spirit, in taking up and bearing our crosses, if any thing be tedious? O how hard is it to finde a man whom neither prosperity puffes up, nor adversity casts downe? O how few are there that rule inferiours wisely, that live with wife lovingly, meekly and purely? O how wastifull and conceited are we? O how unprofitable are we in company, neither doing, nor receiving the good we ought? O how unable are we to hold our hearts close to God one day together? These and many other such like sins have the people of God cause to mourne for yea, and for grosse sins also, though they themselves be free from them, because they are also committed by wicked men in this kingdom.

Pbil. And must the sins of others be also cause of mourning to a Christian?

Arch. Yea indeed, and we have the example of the Saints of God for our warrant, both for the mourning for our own sins, and the sins of others; the Scripture hath registered a whole Catalogue of mourners in this kinde, look into it, and you shall see *David* fainting, *Psal.* 6. 6. *Herchib's* chattering like a Crane, *Isa.* 38. 14. *Job* abhorring himselfe in dust and ashes, *Job* 42. 6. *Phraim* smiting upon his thigh, *Jer.* 31. 19. *Peter* weeping bitterly, *Mat.* 26. 75. *Mary Magdalene* washing Christs feet with teares, *Luke* 7. 38. There shall you also finde *Sennel* mourning for *Saul*, *1 Sam.* 35. 35. *Dauids* eyes gushing out with teares, because men kept not Gods Law, *Psal.* 119. 136. *Ezra* renting his clothes, and plucking the haire off his head and beard, when he heard of the peoples sin, *Ezra* 9. 2, 3. The soule of *Jeremie* wept in secret for the pride of the times, *Jer.* 13. 17. *Lets* righteous soule was vexed for the wickednesse of the Sodomites, *1 Pet.* 2. 9. Who would not wish to be one in the company of these mourners?

Pbil. But if Gods people be assured of the pardon of their finnes, what cause have they to mourne for them, and as for other mens finnes, they neede not be troubled at them.

Arch. Though Gods people be assured of the pardon of their finnes, yet I conceive there be two reasons why they should mourne both for their owne and other mens.

Pbil. Let us heare them I pray you.

Arch. First, though they be assured that their finnes are pardoned, yet have they cause to mourne, and be grieved in kinnesse towards so mercifull and forgiving a Father that is offended, yea the truth is, whosoever hath this assurance cannot chuse but mourne and be troubled, because the love of God is thereby shed abroad in their hearts, and then they love him because he hath loved them first, and this love makes them to hate and grieve for sinne, because it is so displeasing to so good a God and Father, Against thee, against thee, saith *David*, have I sinned, against thee O Lord, whose favours towards me are without number, and whose mercies towards me are unexpressable, this is it which melteth my soul in grief, & sorrow, so the Prodigall, *Luke* 15 at the return unto his Father hath these words of acknowledgment, Father I have sinned against thee, and before thee, the spirituall thing that touched him even to the quick, was, that he had abused and wronged the bountie and kindnesse of so good a Father, neither can they chuse but grieve for the sins of others upon this ground also, for Gods children are called the friends of God, *John* 2. 23. and if God be their

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their friends, as you know it grieves a friend to hear or see his friend disgraced, or wronged, even so doth it grieve them to heare or see any dishonour done to God by the finnes of others, and this is the first Reason.

2. Secondly, Gods children, though they be assured that their finnes are pardoned, yet have they cause to grieve and mourne, both for their owne and others finnes, for thus through the Justice of God sinne brings miseries upon the times, which thing now ought seriously to be laid to heart: The Prophet *Jeremy* withed his head full of water, and his eyes a fountaine of teares that he might weepe day and night for the slaine of the people, *Jer. 9. 1.* and that sinne was the procuring cause of it, as the same Prophet testifieth, *Lam. 3. 37.* Seeing man suffereth for his sin, O let us, and all Gods people conclude, that this common calamitie, this heavey judgement of warre hath heene procured by our owne and other finnes.

Hil. Well, I doe now plainly see that Gods owne people have great cause to mourne, both for their owne and others finnes, but yet alas, notwithstanding all that hath beene said, I cannot mourne.

Arch. Deare friend you judge amisse of your selfe, there is no question but you doe mourne; yea, and you mourne because you can mourne no more. O that all the Inhabitants of the City were but such mourners as you ate! But alas, I feare me, that is now verified in this City, which was complained of old; The Lord calleth to mourning, and behold joy and gladnesse, *Isa. 22. 2.* Truly, it appears to me that we are not affected with the tokens of Gods wrath against sinne; Alas, you know there are stormes abroad which have lighted upon divers places of this Kingdome, whereby they are become *Auldama's*, houses of blood, fields of blood, townes of blood; and though, blessed be God, we in this City weepe, have onely heard of them, and not felt them, yet ought we, as the Apostle exhorts, *Rom. 12. 15.* *Weepe with them that weepe:* And alas, who knows where these stormes shall light in the end; and yet the face of things as now they stand is sufficient to bewaie the iron deadnesse of peoples hearts in this particular: we neede but look upon the behaviour of people on Fastting dayes, for if we should but goe into some houses, we should finde some at worke in their Callings, if we looke into the streets and fields, we shall see others walking up and downe, even in the time of the publike Exercise; if we goe into the Congregations, we may see some fast asleepe, and others a gazing about even when the Minister is confessing their finnes, and crying to heaven for mercy; And doe not people, especially Gentlewomen come to the Assemblies on those dayes with their best Apparell, with their Nosegaits in their bosomes? Alas, me thinks when I consider these things, I thinke our Assemblies are very unlike the Assemblies of those that have either beene affected with their owne finnes or the finnes of others, or with the miseries of their Kingdome; but let us in the name and feare of God consider how many wayes Gods Commandements have beene broken, both by us and others, and let us mourne for that our gracious God hath beene the ehy offended; and let us also take notice of the tokens of his displeasure, and mourne for that we have provoked him unto it, in I yet let us looke to Iesus Christ, and crave mercy at Gods hands for his sake, both as touching the pardon of sinne, and power against sinne, that so sinne may be taken away, and then we may be assured wrath will be taken away; which the Lord grant for Christs sake Amen. Fare you well.

Hil. The Lord be with you, and I give you many thanks for your paines.

FINIS.